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Editor—A. Q. Niaz

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# The Review of Religions

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## EDITORIAL NOTES

### The First Ahmady Martyr in Europe.

For a short time before the second World War disturbed the peace-time pattern of human life all over the globe, a young Ahmady missionary, Maulvi Mohammad Din, worked in the Balkan States, when in some places the seed was sown in good soil, notably in the border regions between Albania and Yugoslavia where, among many others, an influential gentleman, named Sharif Dotsa, who represented the Muslims in the Yugoslav Parliament, accepted Ahmadiyyat.

News has now been received through Malik Mohammad Sharif, our missionary in Italy, that this courageous champion of the Ahmadiyya Movement has been executed by the Communist Albanian Government and all the members of his family killed, except a son hiding in the hills, because he was a leader of the section that does not favour the Communist regime.

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This news has come to us as a heavy and painful blow, and wherever the Ahmadiyya Movement is found it would naturally cause deep grief. But even in this grief there is an element of joy for it means that in an important area of the Balkans the Ahmadiyya Movement is beginning to get well set on its glorious march.

Whenever the Movement spreads, it is alike a source of joy to us; but the Balkan regions on

account of past associations, have an importance of their own in our missionary programme. These picturesque valleys and green hillsides have been dyed again and again in the blood of Muslim martyrs, for the rising tide of Islam, some centuries back, was here stemmed by the European peoples and gradually turned back For the Ahmadiyya Movement, which represents a regeneration of the old spirit and the old ideals of the Islamic Faith, it is essential that the battle should be renewed on the battered and bloody ramparts where so many of our forefathers gave their lives.

Lest we should be misunderstood on this point, it must be borne in mind that when we talk of the regeneration of Islam we have not its secular strength and temporal empire so much in mind as the benign light it sheds on the complex and baffling problems of life which in this age of a moral darkness have otherwise so persistently defied solution. Islam is a simple Faith, extraordinarily simple : it is simple in conception, and simple in practice. The unity of God and no one else worthy of worship, no matter who or what ; and the Brotherhood of Man. Surely nothing can be simpler or more sublime than these two all-important Truths from which there flows a flood of light that leaves nothing in human relationships unillumined. From these two fundamentals it follows as a matter of course that whatever changes in human thought or behaviour are deemed advisable, they should be brought about through peaceful persuasion—never otherwise. And this is where Islam comes into a head on clash with Communism which practically denies freedom of thought and conscience, and resorts to force in levelling up the inequalities of life.

Our esteemed brother Sharif Dotsa has made the supreme sacrifice ; he has given his life as well as the lives of his wife and children ; and members of the Ahmadiyya Community all the world over must let it sink deep into their minds that Sharif Dotsa's sacrifice puts upon their shoulders the imperative duty of

carrying on this fight. Bahram, the eldest son of this brave man, has stepped into his father's place to continue the struggle—a struggle in which the only effective help we can give him is through prayer. May God give him the necessary strength and the means to defend the legitimate interests of Islam in that part of the world.

**No place in India for the Muslims in future**

Dr. Moonje makes no secret of his anti-Muslim views, and we suppose one should rather like him for such outright, straightforward, honest expression of his thoughts. When dealing with men of this type one always knows exactly where one stands, and this, in any case, is a great advantage. If all the Hindus in India felt and spoke like Dr. Moonje the Hindu-Muslim problem would have been easier to solve, for it is often easier to convert honest, outspoken opposition than to convince and carry people who feel like Dr. Moonje but try to pose as so many modern Christ's, brimful of humility and gentleness and of unbounded love for the Indian Muslims.

Dr. Moonje has once again taken the trouble to remind us that if he and his followers have their way, in the India of the future there would be no place for the Muslims. In India the Muslims are as much aliens, he says, as are the British. The question of the time, therefore, is not the division of India between the Hindus and the Muslims, but that hard on the heels of the British the Muslims too should clear out of the country.

The stand taken up by Gandhiji and Nehru, too, in the course of the negotiations with the Cabinet Mission, when stripped naked of superfluous phraseology, means much the same thing. They want a strong Union Centre, with full and unfettered control over all matters connected with the defence of the country—defence in the widest sense, as Mr. Nehru has been at some pains to make clear only recently. Defence, finance and foreign relations are portfolios with such a limitless capacity for expansion, if the

tendency on their part is left unchecked to widen their circles of activity, that there is hardly any aspect of national or individual life which can not in some way be claimed to fall flat inside these domains.

To the Muslim this plea has only one meaning—that it is a device to drown their voice in the areas called (*b*) and (*c*) in the Cabinet Mission scheme, and it is but a roundabout way of saying the same thing which Dr. Moonje has done us the kindness to convey to us in so many plain and simple words.

If after this the Indian Muslims continue to live in a fool's paradise it would be their fault, not that of Dr. Moonje or his friends.

The curious part of the Congress attitude towards the Cabinet Mission scheme is that on the one hand the Congress claims to have accepted the proposals without attaching any condition to its acceptance, while on the other outstanding Congress leaders, notably the outgoing President, Maulana Abul Kalam, as well as the new President, Mr. Nehru, have immediately proceeded to declare from the public platform that the Congress has agreed to nothing beyond participation in the Constituent Assembly where its awowed policy would be to change the Cabinet Mission scheme entirely in all those essentia features which have made it acceptable to the Muslims

The plain meaning of all this is that not only has the Congress rejected the Cabinet Mission scheme, but has also decided to impose its own sweet will upon the British and the Indian people, although nearly three-fourths of the population of the country repudiate its leadership and view its inner motives with grave suspicion, for, as the whole world knows by this time, the Muslims and the Scheduled Castes want to have no truck with it, while the rulers of the Indian States entertain serious apprehensions in regard to it.

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**The new cult of Gandhi worship**

Judging the Congress from its antecedents and its claim one would have expected better wisdom from it,

or, at any rate, better political morality. It is led by a savant, a sage, and a saint—Gandhiji, who is, first and foremost, a deeply religious man, with his life dedicated to the service of Truth, to truthfulness, to the love of mankind, and to non-violence. If in its opinion the Cabinet Mission scheme contained no reasonable basis for compromise between the various parties with a stake in the Indian question, honesty demanded that the Congress should have openly rejected the proposals. What it has done instead is that, with an eye upon American good-will, most probably, it has declared its acceptance of the proposals, but has immediately proceeded to perfect its plans to wreck it and to impose its own dictatorship.

Such tactics do not seem to be keeping with his reputation as a religious man, and why Gandhiji allows them is difficult to understand except on the assumption that he sees no harm in political double-dealings of this kind.

What is still more difficult to comprehend is Gandhiji's well-nigh practical approval of the beginnings of a cult to set up his images in Hindu temples to be worshipped as other idols are worshipped there. We can not understand how a man of true humility like Gandhiji can tolerate such a monstrocity of degradation and perversion on the part of his admirers.

Not so long ago the Press reported the construction of such a temple in Bihar, and now the Harijans in a village in Sialkot District in the Punjab have declared their intention to erect a temple where Gandhiji's image would be installed as an idol to be worshipped.

We can not imagine that Gandhiji likes this sort of thing. But, then, why does he not condemn this ridiculous trend in some effective manner so as to stop this nonsense once for all?

**The climax near in Palestine**

The curtain, it seems, is about to be rung up on the Fifth Act in Palestine, ; and there are indications that it is going to be rung up all wrong.

Having made the initial mistake of the Balfour Declaration which involved itself in a double-faced policy over a matter of the utmost importance, the British Government is now making the consequences of this error still worse by falling finally to judge the question strictly on its own merits as a moral issue. As Hazrat Khalifatul Masih advised the British people in connection with the Indian question some time ago, disputes decided on the basis of political expediency are never decided at all, for they leave a legacy of hate behind which keeps the fire burning and waiting for a chance to consume the enemy.

Mr. Attlee has given America to understand that Palestine cannot be kept open for Jewish immigration without military operations in the country, and military occupation, involving as many as two divisions and that America should not expect Great Britain to implement this policy unless President Truman was prepared to share the responsibility. But this is to approach the problem from an entirely wrong point of view. If Jewish immigration on the scale contemplated by a militant Zionism *run mad is not morally justified* in the presence of the provisions of the ill-fated Balfour Declaration itself which specifically safeguard the rights and interests of the Arabs, then American willingness to share the military burden will not make the wrong right.

In regard to Palestine, as well as in regard to all other problems in the international field, it is now time for Britain to decide whether it wants to do right thing, irrespective of what some people might like to say about it, or whether it only wants to pave its road to heel with the proverbial good intentions.

It is indisputable that the Arabs of Palestine have rights in their own country where no amount of juggling with justice can bestow any moral sanction upon efforts to turn them into a helpless minority. That being so the duty of the British Government is clear. London should firmly refuse to further this nefarious design, and should leave the Arab in undisturbed possession of his homeland.

In connection with Britain's present policy in Palestine there are two rather important questions which rise up in one's mind. It is now freely admitted that a very large portion of the Jews settled in Palestine are heavily armed, but then what was the Palestine Government supposed to be doing while a militant section of the population of the country was arming itself so rapidly and so efficiently, under its very nose, so to say ? And having tardily begun the hunt for illegal Jewish arms, why has the good work been suspended so soon ?

A. Q. NIAZ.

Qadian :
July 20, 1946.

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## PROPHET DAY MEETING IN CALCUTTA

The Nineteenth Annual Prophet Day Meeting under the auspices of the Ahmadiyya Community of Calcutta was held at 6 P.M. on the 14th July, 1946, at the University Institute Hall, Mr. Devendra Nath Mukherjee, M.A., B.L., ex-Mayor of the Calcutta Corporation and a prominent leader of the Hindu Mahasabha, presided.

The meeting was advertised in eight English, Bengali and Urdu dailies commanding lacs of circulation. About seven thousand handbills in English, Bengali and Urdu were distributed among the College students, officers and general public of the city.

Through Allah's grace members of different communities from colleges, officials and the general public numbering about a thousand attended the meeting and the house was packed to the full. The crowd was ably controlled by the local Khuddamul Ahmadiyya and perfect silence and peace were maintained throughout the proceedings of the meeting.

After recitations from the Holy Quran by the undersigned and from the Durre Samin by Syed Humayun Jah, the proceedings of the meeting started.

Mr. A. M. H. Haider, Rtd. Deputy Magistrate, Bengal, in his opening address defined the aims and objects of the meeting, which were to bring about communal peace and harmony among the sister communities by mutual understanding.

The President gave a printed address, copies of which he got distributed among the audience. During his address he highly praised the broad outlook as envisaged in the principles of Islam and paid glowing tributes to the Holy Prophet Hazrat Muhammad (P. & B.) and exhorted the audience to read his life and teachings. He also paid tributes to the Founder of the Ahmadiyya Movement and his successors and

expressed appreciation of the noble activities of the Community for reviving the teachings of the Holy Prophet (P. & B.) and putting the same into practice in order to bring on a common platform all the communities to bind them together in a common bond of fraternity. He prayed that the sincere and honest attempts of the community be crowned with success to make the world a garden of peace.

Mr. S. K. Basu Jyotibhusan, M.R.A.S., F.T.S., of the Theosophical Society, spoke highly of the pure monotheism of Islam and the excellent ideas expressed in the words Allah and Islam. He cited examples from the life of the Holy Prophet (P. & B.), showing how effectively he demonstrated monotheism to the world.

Maulavi Muhammad Salim, H. A., Ahmadi Missionary, stressed on Hindu-Muslim unity and mutual toleration and spoke how Hazrat Mirza Ghulam Ahmad (P.), the Founder of the Ahmadiyya Community, laid the foundation for the same and shown the way from the life and teachings of the Holy Prophet Hazrat Muhammad (P. & B.).

The undersigned then addressed the meeting detailing the principles of Islam on the equality of man and showed how, if they were followed, the world could be turned into a paradise, and concluded by saying that God has assured the Founder of the Ahmadiyya Movement and his present successor Hazrat Mirza Bashir-ud-din Mahmud Ahmed (AI) that the happy day is not far off, when the programme of the Holy Prophet (P. & B.) for forming one brotherhood with all the peoples of the world would be realised.

Swami Lokeswarananda of the Calcutta Rama Krishna Mission in a very able and learned speech expressed eulogy of the Holy Prophet (P. & B.) in high terms. He said that Hazrat Muhammad (P. & B.) was not the property of any one community but the common property of all. He was not an idealist but a practical man practising all he preached. His teachings are never taxing but simple, easy and direct. His

steadfastness in prayers even in the darkest hours of his life was marvellous. He was never moved by any amount of danger but was always calm and certain. It behoved all to read his life and be benefited.

Sufi Abdul Ghafur said that other communities should not judge Hazrat Muhammad (P. & B.) from the standard of morality and actions of the so-called Muslims of the present day. If they read the books rhey would find a different tale altogether. He exhorted in his concluding speech the non-Muslims to tead the books and wrest therefrom Hazrat Muhammad (P. & B.) and make him their own.

The meeting concluded with thanks to the chair and the audience at 8-15 P.M. The audience heard the proceedings of the meeting with patience and appreciation and the crowd dispersed with an air of peace and satisfaction.

(Sd.) MUHAMMAD,
Secretary, Tabligh,
Ahmadiyya Association,
1, Wellington Square,
Calcutta.

15-7-46.

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# MALFOOZAT-I-AHMAD

Translated from Malfoozat-i-Ahmad, compiled and published by Sh. Abdul Hamid, Railway Auditor, Lahore.
For previous connection see the *Review of Religions*, February, 1944.—*Ed.*

Conversation was on the point that in regard to the second advent of the Messiah the word occurring (in the Hadith) was nazool. Hazrat remarked in this connection : A thing which comes down from above, *i.e.* from the sky, can be easily seen by all, and it draws the attention of all which circumstance gives wide publicity to it. This word, therefore, carries a hint that for the coming Messiah God would so arrange things that news concerning his appearance and mission would spread rapidly in the world. Accordingly we find that the modern means of communications combined with the growth of the Press have been of great advantage to us.

The Promised Messiah said further that everything was contained in the Holy Quran, and that for an intelligent man the guidance contained in this Book was enough for all purposes.

He continued : When the Europeans conclude an agreement with anyone, they couch it in a kind of comprehensive, elastic language capable of covering possible developments for many years to come. Similarly, in the Holy Quran, too, needs hidden in the future have been kept in view and adequate provisions made for them.

Hazrat Ahmad said further that a Believer should not be foulmouthed, nor should he let his eyes wander everywhere unchecked. He should act upon the teaching contained in يغضوا من ابصارهم and keep his eyes cast down.

Once a non-Ahmady preacher was talking to the Promised Messiah in a strain which implied as if he took it for granted that the Promised Messiah favoured

the Wahabee point of view, and he repeatedly ex pressed himself to be opposed to the Hanafees and the Wahabees. Thereat the Promised Messiah said : Towards all those who listen to us with sympathy and patience we are full of love ; and we wish to decide all questions in the light of the Holy Quran and the Hadith. If a man decides to accept whatever view is found to be in agreement with these two and to reject all that is opposed to them, this is what we desire with our whole heart. We do not agree with the Wahabees. To set oneself against *Taqleed* (to follow another in regard to anything) is not a commendable attitude in all circumstances, for not everyone is capable of judging correctly for himself in regard to everything. Nor does a little smattering of knowledge entitle a man to repudiate the leadership of Godfearing, righteous men. The inner meanings of the Holy Quran are not flashed upon anyone except those who are pure. Whoever comes to us, he must dye himself first in the true colour. The four main schools of thought among the Muslims are in our view a blessing of God, like a protective wall all around it. For the defence and succour of Islam God has been raising men who were extremely Godfearing, pure, and capable of purifying others. The reason why people have gone astray so much these days is simply this that they have ceased to follow the Imams. Two kinds of people are dear to God : those whom He has purified himself and endowed them with knowledge : and those who follow these faithfully. Those who really follow such men are good people, indeed, for those they follow were purified by God, and they lived in a period which was closer to the time of the Holy Prophet,—may peace and blessings of God be upon him. I have heard with my own ears that some people speak harshly in regard to Hazrat Imam Abu Haneefa. This is very wrong.

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*August 15, 1901*

A Revelation was received in the following words ; انی اری بعض المصائب تنزل (Alhakam, No. 31, vol. 5, 1901)

*August 26, 1901*

In the morning, when he was out for a walk, the Promised Messiah remarked : A good life is a life good in quality, even though it may be short one. As compared with the life of Hazrat Nooh, the life of the Holy Prophet Muhammad was very short, but it was far more useful. In a very short time he achieved very big and useful works. In the words of the Prophets there is an appeal ; they possess great spiritual power, and the Holy Prophet excelled all others in this power. It is a great task to reform even one man and to bring him to the right path, but through the Holy Prophet Mohammad hundreds of millions of people found guidance. In the present days, as compared with the number of followers of the different religions the number of Muslims is larger. Some geographers have understated the Muslim population, but scholars after careful study have found the number of Muslims to be larger than the followers of any other religion. A teaching or an idea remains in force in two ways : through belief in it and through practice In point of belief all the Muslims hold firmly to لا الٰہ الا اللہ while in practice, for instance, they universally refrain from the use of pork. Of all the sins, to speak a falsehood is the easiest ; for other vices require either a certain amount of nerve, or a certain amount of means, or both. For uttering a falsehood all that a man has to do is to just move his tongue and utter untruth. But in spite of the fact that indulgence in this sin is so easy, no one can show that any one from among the Companions of the Holy Prophet suffered from this moral weakness. But in contrast to this, look at the disciples of Jesus, they denied him in the hour of his greatest trial and need, and one of them betrayed him for a paltry thirty pieces of silver. Another disciple is found declaring in sober earnestness that Jesus showed such signs that a description of them could not be contained in the universe. This is a palpable falsehood. Happenings which took place in this universe and were therefore contained in it, cannot by any stretch of imagination be said to be so vast or numerous that a

description thereof cannot be contained in our world. Moreover all the prayers of the Holy Prophet were granted.

Hazrat Ahmad said that the acceptance of prayer on another man's behalf was subject to four conditions. Firstly that the person from whom prayer is solicited should be *atqa* (more Godfearing). *Taqwa* in its best and completest form was found in the Holy Prophet. The principle of *taqwa* was that from the point of being a creature and servant of God man should so connect himself with the Almighty as panels of wood are joined to a wall, leaving no space in between. In point of being good or bad things are of three kinds. Of some the goodness or badness is manifestly evident, so that any one can see it at a glance. The good or bad nature of others is not quite so apparent, though it can be seen after a little thought. The rest are doubtful, *i.e.*, one cannot feel sure that they are not bad. A real *muttaqee* is one who abstains even from things of the third kind. A saying of Hazrat Umar is to the effect that in order to be sure that we do not get involved with things that are undesirable, we abstain from nine and associate ourselves with only one thing or course of action. It is noteworthy that our opponents have witnessed such a large number of signs in our favour that had there been any *taqwa* in them at all they would not have made bold to turn their faces away. Look at the way Kareem Bakhsh bore witness to the truth of our claim, in his old age, when he stood on the threshold of death, that a *majzoob*, Gulab Shah by name, had told him beforehand that the Isa had appeared in Qadian, and that he would visit Ludhiana where he (Kareem Bakhsh) would see him : that the Maulvees would oppose him bitterly ; and that his name would be Ghulam Ahmad. In regard to the fact that Kareem Bakhsh was a truthful man who duly observed prayer and fasting, hundreds of men bore witness, as I have stated fully in *Izala-i-Auhaam*. It does not behove the sense of *taqwa* to reject witness of this kind. We were composing a poem on the subject of *taqwa* and in the verses there

came to us one by Revelation, which is this :

ہر اک نیکی کی جڑھ یہ اتقا ہے ۔ اگر یہ جڑھ رہی سب کچھ رہا ہے۔

The last half of this is Ilhaamee (revealed).

Without *taqwa* there is no virtue really in any form of good. God says in the Holy Quran that this Book guides those who observe *taqwa*. For those who study the Quran, *taqwa*, to begin with, lies in the fact that they should not look at it with bias and obstinacy and jealousy, but should read it with an openness of mind and honesty of purpose. The second condition necessary for the acceptance of prayer on another man's behalf is that for the person for whom prayer is offered there should be deep genuine sympathy in the heart of the person who offers the prayers, for the Holy Quran tells us that Allah accepts the prayers of those who are in sore distress of mind and pray to him in that condition. The third condition is that a favourable opportunity should offer itself for the prayer, an opportunity in the sense that the heart should really melt so as to remove all barriers between man and his Creator. The *Lailatul Qadr* mentioned in the Holy Quran as being better than a thousand nights has three meanings. Firstly it means that during every month of Ramazan one night is *Lailatul Qadr*. Secondly the period of the Holy Prophet, too, was a *Lailatul Qadr*, because his advent followed a period of intense spiritual and moral darkness, and because during this period angels descended upon the earth, for a Prophet does not come into the world alone, but he is like a king, and with him come a host of angels who at once busy themselves in their work, which is to stir human hearts to virtue. Thirdly, for everyone *Lailatul Qadr* is that suitable opportunity for prayer which comes to him at any time. All moments are not alike. Sometimes the Holy Prophet used to say to Hazrat 'Aaesha ارضا یا عائشۃ *i.e.* "give me rest and comfort, O 'Aaesha," while at other times he was engrossed in prayer, as Sa'dee has said :

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وقت چنیں بودے کہ بہ جبریل و میکائیل پرداختے و دیگر وقت با
حفصہ و زینب در ساختے

The more one attains to nearness with God, the more he gets moments of this kind. And the fourth condition is that prayer should be continued for the required length of time, until some dream or vision or some *wahyee* from God should convey to man the glad tiding that his prayer had been accepted. One who is imbued with real love and purity of purpose, he should not become impatient, but should continue with perseverance. (Alhakam, No. 32, vol. 5, 1901)—

*August 28, 1901.*

In the morning Hazrat Ahmad remarked: Our opponents are of two kinds : the Muslims and their maulvees and mullas, on one side ; and the Christians, like the British people, on the other. In opposition to us, and in making unjustified attacks upon Islam, both exceed the bounds. Today we were shown a scene (in *kashf*) with regard to them and the state of my mind became like the one that is characteristic of moments when Revelation is received, but I have not been able to retain it all in my memory. In regard to the British people my impression for this scene is that there are many among them who would honour the Truth, while in regard to the maulvees and the mullas its purport was that the power of most of them had been taken away.

The conversation was in regard to prayer. Hazrat Ahmad said : One should try to find words of agonising appeal. It is not too good that one should stick parrot-like to those words always which the Holy Prophet used in his prayers, without one's heart feeling their full force. To follow the *sunnat* is necessary, but to seek personal expressions of agonising appeal is also part of the *sunnat*. Pray in your own language, which you understand well, so that you should be able to develop a fervour in your prayer. One should not worship words alone, for this course leads to disgrace and loss. Words of the *masnoon* prayers, too, should be used for the sake of blessing, but you should take care to get at the reality. Those people of course who know the Arabic language and have some affinity with it, they can use the Arabic prayers with advantage.

The conversation turned to smoking. Hazrat Ahmad said : It is a *bid'at* (innovation of an undesirable kind), and it gives a foul breath. My father used to quote a couple of lines of poetry of his own composition which showed the disadvantages of this habit.

## DACCA DARUT TABLIGH ACTIVITIES

### Two New Jamaats and several Individual baiats

Under orders from Nazarat Dawat-o-Tableegh, Qadian, Maulvee Zillur Rahman sahib, Ahmady Muballigh, went on a tour to Shaker Mahmud, a place on the B. & A. Railway in Assam. He stayed there for about a week. There were a few Ahmadies but opposition was very keen among their relatives and other villagers. During Maulvee sahib's stay there people used to come to him by night and day and during many nights he could have no sleep. By the time he left the place several persons joined the Movement and by the grace of Allah a new Jamaat was established there.

### Welcomed back in glory

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During his return journey Maulvee sahib was scheduled to attend an Ahmadiyya Conference at Tarua in Brahmanbaria Subdivision. A relation of his attended the Conference and joined the holy Movement. On his reporting to Maulvee sahib that a number of his relations at his native village of Kasait were ready to accept Ahmadiyyat, he had to undertake a back journey with several other Ahmadis when lo! and behold! the very relatives who once were instrumental in turning out Maulvee sahib's old father and practically the whole family from the village were found ready to accept Ahmadiyyat. Maulvee sahib had to stay there for two or three days in course of which fourteen persons entered the fold of the holy movement. A new Jamaat has therefore been established at the native village of Kasait, about 7 or 8 miles from Brahmanbaria. Ahmadiyyat was once banished from that village but it has been welcomed back and in glory. May Allah grant firmness of faith to the newly-initiated brethren and sisters.

### Training of the young

Several Sunday meetings were held at the spacious lawn of the Darut Tabligh at which Young Ahmadis were principal speakers. Master Ataur Rahman Khan Khadim, eldest child of the undersigned and a student of class IX, started the series when he read out a Bengali version of the Hazrat Amirul Momenin's address to the outgoing students of the Talimul Islam School, Qadian. The child has been suffering from eye trouble for some time past. All brethren are requested to pray to Allah for his speedy cure and complete restoration to health.

### Why did the Promised Messiah appear in India ?

At the next meeting of the kind Maulvee Mohd. Shahidullah sahib read out a paper under the above caption. The undersigned and Maulvee Zillur Rahman sahib also participated in the proceedings. At the subsequent two meetings, Maulvee Ahsanullah Chaudhury, Inspector of Rationing, read out articles on "Revelation" and delivered a speech on "Khuddamul Ahmadiyya". By this time the meetings began to attract larger and larger audiences, both Ahmadis and non-Ahmadis, from far and near.

### Vision of God

At this time, Maulvee Zillur Rahman sahib began a series of lectures on Sunday evenings at the Darut Tabligh on "Didar-i-Elahi" (Vision of Allah). In the course of three or four lectures he explained in detail what is meant by vision of God, and how it can be achieved by following the tenets of Ahamadiyyat or true Islam as interpreted by the Promised Messiah. The undersigned stated how apart from individuals, nations and communities also enjoyed this supreme privilege when they clustered round a Divinely-inspired Reformer and witnessed his sayings and doings from day to day and ultimately lived to see the fulfilment of those sayings which at first appeared as things

of the dreamland to the unbelievers and sceptics. This was what happened with the early Jewish Communities when they at the sight of the slightest danger asked their Prophet to pray to the Almighty for removal of those difficulties. Allah also readily removed those difficulties on such prayer being said. The same phenomenon was witnessed in a more gigantic and glorious scale at the time of the Master Prophet Muhammad (peace and blessings be on him) when the believers found in course of twenty-three years that the whole of Arabia lay prostrate at his feet in fulfilment of those very prophecies which were recounted to them while everything seemed dark and dismal. The same thing was being witnessed today at Qadian where the seed of Islam sown by the Promised Messiah (peace be on him) had germinated into a sturdy plant and was very soon to grow into a mighty tree giving shade and shelter to the millions of masses who are spiritually thirsty through out the world.

These meetings were attended by Ahmadis and non-Ahmadis in pretty large numbers who appeared to be highly impressed with the proceedings.

At about this time Maulvee sahib began daily exposition of the Holy Quran after Esha (late evening) prayer at the Darut Tabligh which also was attended by Ahmadis and non-Ahmadis alike.

### In the Hill Tracts

Maulvee Syed Muhammad Nurul Haq sahib of Dharmanagar in Independent Hill Tippera reports that Maulvee Syed Ejaz Ahmed sahib, Muballigh, visited the locality and had a number of successful engagements, these resulting in two souls entering the holy movement. Maulvi Syed Ejaz Ahmad sahib in the course of his stay at the place delivered a lecture on the occasion of the Miladun-Nabi meeting organised by the local Muslims. After the meeting his speech was spoken of as superior to that of the non-Ahmady Maulvee. Another meeting organised by the townspeople and presided over by the Subdivisional Officer

of Dharmanagar (a Hindu gentleman) was addressed by Maulvee sahib. His speech on the occasion was highly appreciated. Non-Ahmadis of the local bazar then arranged a *munazira* between Maulvee sahib and a Deobandi Maulana on the question of the death of Hazrat Isa (peace be on him). The result was that the Deobandi Maulvee finding himself in a tight corner, thought discretion to be the better part of valour and left the meeting. Excellent effect was thus created on the large number of non-Ahmadis assembled on the occasion. It has since been reported that one of the two newly-initiated brethren, a student, is being persecuted by his relations. His parents seem to have discontinued defraying his expenses. May Allah protect our brethren from all troubles and hardships.

### At the Dacca Bar

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A public meeting was held under the auspices of the Ahmadiyya Movement at the Dacca Bar Library on Sunday, 19th May, 1946. Babu Rajani Kanta Das, B.L., Pleader, presided. The undersigned spoke on "the aims and objects of the Ahmadiyya Movement" and Maulvee Zillur Rahman sahib spoke on "Undivided Humanity". The large and distinguished gathering consisting of Hindus and Muslims highly appreciated both the speeches.

The President in course of his concluding remarks stated that if a religious reformer of the stamp of the founder of the Ahmadiyya Movement appeared a few centuries ago there would have been no bloodshed on religious grounds. He appealed to the leaders of the Ahmadiyya Movement to preach their tenets and principles in every village in India when alone will there be peace. The founder of Islam had no grudge against or disrespect towards the founder of any other religion, nor did he teach or practise forcible conversion. It was the bigoted people who preached such tenets through their ignorance. The empires of Alexander and other worldly conquerors had disappeared but the empire of Muhammad (Peace and blessings of Allah be on him) was destined to abide for all time.

Babu Dinesh Chandra Sen Gupta, a teacher of the local Pogose school, paid glowing tribute to the exposition of the principles of the Movement. If the doctrines of fatherhood of God and of brotherhood of man and of the humanity as discussed at the meeting, said the speaker, were preached everywhere and practised, there would be a new light in our midst which would dispel all darkness. The speaker believed that the Ahmadiyya Movement would in time be universally established. The function terminated at about 7-30 p.m. with a vote of thanks to the chair.

## WOMAN'S RESPONSIBILITY IN ADAM'S FALL

According to Christian belief sin entered the world through woman. St. Paul says, " of the woman came the beginning of sin and through her we all die." Woman became the ' instrument of the Devil ' and thus brought about human perdition. St. Paul is clear on the point. He says, "Adam was not deceived, but the woman being deceived was in the transgression". Thus the " Fall " came through woman. Adam in his statement before God, placed the entire responsibility of his sin on woman. He said, " The woman whom thou gavest to be with me, *she* gave me of the tree and I did eat." In the Book of Genesis we read, " upon all women rests the curse of Eve. Their doom is to desire." The Fall having been brought about through woman, the Bible regards woman to be unclean. It says, " who can bring a clean thing out of an unclean ? Not one. What is man that he should be clean ? and he which is born of a woman that he should be righteous " (Job 14 : 4 and 15 : 4). It is for this reason that Christianity gives a subordinate and subservient position to woman. St. Paul says, " Let the woman learn in silence with all subjection for Isuffer not a woman to usurp authority over the man but to be in silence." Who can deny that the account of the " Fall " recorded in the Book of Genesis is degrading to woman ?

The Master Prophet Muhammad came to elevate womankind. He restored woman to her proper dignity by rejecting the Genesis—Version of the ' Fall ' according to the Holy Quran. Adam and Eve were equally blamable. Read the following verses of the Holy Quran :—" and We said : O Adam, dwell you and your wife in the garden and eat from it a plenteous food wherever you wish and do not approach this tree for then you will be of the unjust. But the Devil made *them* both (not Adam only) slip from it " (2 : 35

36). Mark the word " both " in the verse quoted above. It clears the whole ground and brings man on the same footing with woman in the matter of transgression. Besides, Adam did not place the entire responsibility of the transgression on woman. He said, "our ! Lord we (not the woman only) have done wrong to ourselves and if Thou wilt not forgive us or have mercy on us, we are surely the losers" (Holy Quran, 7 : 23).

Is not the entire race of women indebted to the Holy Founder of Islam, may peace and blessings of God be upon him ?

ZAHUR-UD-DIN BUTT,
B.Sc., LL.B., Pleader, Ajnala.

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